

# THE CATHOLIC MIND

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## A Good Word for the Inquisition

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IT HAS become a commonplace of recent anti-Catholic polemic to identify the Catholic Church to a greater or lesser extent with Fascism. It is argued that the Church is authoritarian, that Fascism is authoritarian, and hence that Catholicism and Fascism are natural allies, and indeed are only different manifestations of one and the same evil. As a corollary, our critics fling in our faces bygone persecutions which can be laid to our charge, and conclude by pointing out a parallel between the concentration camps of Nazi Germany, and the prisons of the Inquisition. Such an argument makes an especial appeal in these days of dictatorships and repression, and increasing use has been made of it. Scriptural arguments against the Church are perhaps less bandied about, and also some historical ones, such as the immoralities of Popes, of priests and of Religious, but it is apparently thought that the story of the tyranny of Rome, and, most of all, of the Inquisition, will always find eager listeners. It is unnecessary to go beyond the pages of Dr. Cadoux's *Roman Catholicism and Freedom*, and the

prolific controversial works of Dr. Coulton to see some of the forms which the argument may take.

Catholics on their side have frankly faced the problem which has been set them. To mention only a few works which have appeared in recent years, in volume III of the work entitled *European Civilization*, edited by Edward Eyre, Professor Guiraud of *La Croix* devotes a chapter to the medieval Inquisition, while in volume IV Mr. Christopher Hollis writes more at length about religious persecution in general. Last year a book appeared in the United States from the pen of Mr. W. T. Walsh, in which the author takes up cudgels in defense of the Inquisition with fire and enthusiasm, if not with complete discretion. Even more recently Father Brodrick discussed the Inquisition in his article in *The Month*, entitled *Ought Catholics to Defend the Inquisition?* in which with the insight and wit which we expect from him he shows up Mr. Walsh's rashness and lack of discernment.

There will be few who will differ much from Father Brodricks' verdict on religious persecution, and on the general activity of the Inquisition:

It was never and could never be a good thing for priests, the anointed servants of Him who was meek and humble of heart, to preside at the torture of defenceless men and women, whatever their opinions . . . It was a horrible and hateful thing, a grave backsliding, not of the Church, but of Churchmen, which no Catholic ought now to lift a finger to defend, except from exaggeration, or the too obvious efforts of such people as Lea and Dr. Coulton to turn it to controversial advantage.

Indeed this seems to have been the opinion of Vacandard, though he wrote at a time when forthright criticism of ecclesiastical institutions was considered more dangerous than it is today, and accordingly he expressed himself much more guardedly.

#### ANTI-WITCHCRAFT CAMPAIGN

Nevertheless, however deplorable the establishment of the Inquisition may have been, from this unfortun-

ate step there followed, almost by accident, one good result, a result which served to counterbalance much of the harm wrought by the Inquisition, and for which it deserves undying credit. This was its continual and unflinching opposition, in spite of the clamor which filled all Europe, Catholic as well as non-Catholic, to the savage and panic-stricken anti-witchcraft campaign, which seared the history of the sixteenth and seventeenth centuries with its trail of most fiendish cruelty and injustice.

Belief in witchcraft in some form or other had been universal in medieval Europe, for the Catholic Church had always taught the existence of a malignant, personal devil, and clearly there was, and is, no reason why such a devil should not, with Divine permission, use human agents for executing some of his fell designs upon mankind. But there is a vast difference between such a belief, even if it led to occasional fits of terror, and trials, and even judicial murders, like that of Saint Joan of Arc, and the wave of panic-stricken superstition which swept across the cities, provinces and kingdoms of sixteenth and seventeenth century Europe, and even crossed the ocean to spend its bloodthirsty force upon the coasts and hills of New England. The story of this cruelty is a long and sickening one, but yet it is worth considering, at least in its outline. For the more we realize the foulness and the universality of this anti-witchcraft campaign, the more we will realize the good which was achieved by the uncompromising sanity of the Spanish Inquisition. The Inquisition may have a heavy enough load of crimes to bear, but at least in one respect in which all the rest of the world erred and sinned, it remained splendidly guiltless.

Neither Catholic nor non-Catholic can plead innocence of this appalling persecution of the old and the helpless. It was the *Malleus Maleficarum*, published by two Dominicans in 1484, which was for years the bible

of the witch-hunter. Then there was the bull, *Summis desiderantes affectibus*, published by Innocent VIII in the same year which, by its reference to *incubi* and *succubi*, seemed to give Papal approval to the wild stories circulated about the witches. Then in 1599 came the work of the Jesuit, Martin Delrio, *Disquisitiones Magicae*, though this was moderate for the period, and even went so far as to insist on restraint and discretion in the use of torture.

### PROTESTANTISM AND WITCHCRAFT

But it was reserved for the followers of the new gospel to see the real peril and the real malignity of witchcraft. Benighted Papists might blunder along from one act of cruelty to another, but to meet methodical and enthusiastic campaigns, carried on with all the fervor of crusades, and the cruelty of fanatics, one must go to the Protestant countries, to Germany, Scotland, England and the Puritan States of North America. Luther himself set a characteristic example. When told that a certain witch had made a child weep tears of blood, he denounced her as worthy of death, and continued:

The lawyers want too much evidence and they despise open and flagrant proofs. I have had today before me a matrimonial case; the woman tried to poison the man and he vomited up lizards. When she was questioned on the rack she answered nothing; for such witches are dumb, they despise punishment; the devil will not let them speak.

Calvin showed himself in complete agreement with his predecessor, and during his rule in Geneva no means which terror and malice could suggest were omitted in exterminating the witches.

And then, after the time of the heresiarchs, there came a spate of writers, all vying with each other in denouncing the wickedness of the witches, and urging princes to take the most drastic measures to destroy them. To the immense credit of Protestantism one of the first protests against the mass-murders came from

its ranks, namely in the work of Johann Weyer of Cleves, published in 1563.

However, Weyer's work, though admirable, was incapable of stemming the panic. Many attacked it, though a few works appeared in its support. Meanwhile the hunt went on, and every day the fires were lighted afresh. It is certain that most of the writers who opposed the sane humanitarianism of Weyer were his fellow Protestants.

Not till 1589, twenty-six years after the publication of Weyer's book, did a Catholic publish a book against him, though unfortunately this example was followed by four other Catholics before the end of the century. But Catholic books and sermons against witchcraft remained rare, and, as far as we can tell from the records which have come down to us, it was the Protestant districts of Germany which witnessed most of the witch-baiting and torture which masqueraded under the name of trials.

#### ANTI-WITCHCRAFT IN ENGLAND

Meanwhile in England anti-witchcraft fervor rose and fell with the progress and decline of the new doctrines. Though there had been isolated cases of witch persecution earlier, its history in this country really begins with the accession of Elizabeth.

It has been suggested that the new enthusiasm was brought to England by the returned Marian exiles, who had been spectators of Calvin's campaign at Geneva. Certainly John Jewel, who in the new Elizabethan establishment was promoted to the See of Salisbury, had strong views about witches. To quote his own words in an address to the Queen: "Your Grace's subjects pine away even unto death, their color fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft." And he then proceeded to attribute all these evils to the malign in-

fluence of witches, and said that they would vanish if the laws against them were put into execution.

In the second decade of Elizabeth's reign the number of witchcraft trials greatly increased, and the number remained high till 1607. Then, however, as enthusiasm for the new gospel declined, at least among those responsible for bringing matters before the courts, the witches were left more in peace. But when fervor was again stirred up during the civil war, the witches once more found themselves harried and hanged, not indeed in the Papist and royalist north and west, but in the secure counties of the Eastern Association, where Cromwell and the Ironsides were able to preserve unsullied the purity of the new gospel. This was the period when the notorious English witch-hunters, Matthew Hopkins and John Stearne, had their brief but glorious heyday.

#### NUMBER WHO PERISHED

The number of those who perished can probably never be calculated with accuracy, but the sixteenth volume of Janssen gives a good idea of the persecution, at least as it affected Germany. Nicholas Rémy had known of 800 witches who were burnt during the sixteen years during which he was Chief Justice of Lorraine. At Hallstadt 102 were burnt in less than six months, and at Osnabrück 121 in less than half that time. At Wolfenbüttel ten or twelve were often burnt on one day. And so the list might be continued. It has been estimated that the total number of those put to death for witchcraft was 300,000, while the number who suffered in Germany has been calculated at 100,000.

In England there were far fewer executed than on the continent, but nevertheless the number that died was far in excess of those put to death on other occasions which our history books have immortalized.

Robert Steele in one of the volumes of *Social England* put the number executed under James I alone at 70,000, but there is no foundation at all for such an extravagant figure, which indeed far surpasses the total number executed for witchcraft in all our history. Lea accepts 30,000 as the total for Great Britain, of whom a quarter suffered in Scotland. But Mr. C. L'Estrange Ewen gives a much more scientific estimate in his *Witch Hunting and Witch Trials*, published in 1929. He points out that after examining seventy-seven per cent of the records of the Home Circuit, he has found 112 executions. Thence he concludes that the total for this circuit would be about 150. Multiplying this figure by six to allow for the other circuits, and then by two to allow for the courts independent of the Assizes, we get a total of nearly 2,000. However, Mr. L'Estrange Ewen thinks that this should be halved, because the records he has examined represent an unusual state of affairs, when the witch-hunters, Hopkins and Stearne, were at large. Thus he puts the number at about 1,000. There appears to be nothing against accepting these figures, but it may well be that just as careful investigation of actual records has shown how exaggerated were the earlier figures of witch executions, so further careful examination might show equal exaggeration in the huge numbers of *maranos* and others commonly asserted to have been put to death by Torquemada.

#### WHAT SPAIN DID

Meanwhile Catholic Spain was proceeding in a way which would have shocked the zealous souls of Luther and Calvin, if report of it had come to their ears. The early part of the century held forth promise of as keen a campaign as those waged in other parts of Europe.

The first case in which the Inquisition prosecuted

for witchcraft occurred in 1498; there was another in 1499 and three more in 1500. Then two more occurred in 1512 and one in 1522. It has been said that thirty witches were put to death in Biscay in 1507, but that is on the very doubtful authority of Llorente.

In 1527 there came promise of more ambitious proceedings. An Inquisitor from Navarre is found reporting that he has executed fifty witches, and hopes to execute twenty more. But meanwhile in the previous year a most amazing decree had been published by the supreme council of the Inquisition, a decree which is without a parallel in the history of the sixteenth century, and one destined to save the kingdom of Spain from the barbarities which disgraced northern Europe at that time.

The Inquisition, like the other courts of Europe, was finding itself faced with increasing numbers accused of witchcraft. But, instead of accepting blindly the teaching of the *Malleus Maleficarum* and the inhuman conventional methods of witch detection, it began an investigation on its own. By six votes to four it was agreed that there could be such a thing as diabolical communication by means of witches. But the Inquisition then went on to declare that if a genuine case were brought before it, and the accused were reconciled to the Church, he should not be abandoned to the secular arm. This alone sufficed to place in safety countless numbers who in northern Europe would have lost their lives.

#### INSTRUCTION AND FINANCIAL HELP

The Inquisition then decided that self-accusations of murder on the part of the culprits should not be accepted, since they might be delusions. It decreed that poor people who were under suspicion should get financial help, and, perhaps most significant of all, it ordered that the common people should receive proper instruction.



This most enlightened decree stands out in stark contrast to every other declaration on witchcraft for many years to come. Nor did it remain a dead letter. We have seen that twenty-seven years later Johann Weyer was to publish a book against witch persecution, which, though admirable, was to do little or nothing to stop the evil. But the Spanish Inquisition had vastly more strength and influence than the court doctor of the Duke of Cleves, and, as soon became evident, it had every intention of forcing its decree. However, it was not to prevail against the forces of terror and cruelty without a struggle.

In 1530 the Royal Council of Navarre is found complaining about the exclusive jurisdiction claimed by the Inquisition over witchcraft cases. It wanted more summary justice and less leniency. There were sometimes conflicts with individual Inquisitors or with subordinate courts. Thus nearly a century passed, while the Inquisition continued its effort to keep Spain free from blind persecution and murder, and then in 1614 it defined its attitude even more decidedly and more effectively. This it did after the report it received from the Inquisitor, Alonso de Salazar Frias.

A few years before, there had been an outbreak of witch fever in Navarre. Of twenty-nine found guilty, five were burnt, five flogged, and the others subjected to lesser penalties. The victims were few enough compared with the numbers who suffered in other parts of Europe, but the Inquisition thought that the sentences might have been unjust and an inquiry was ordered. As a result of the subsequent investigation, conducted by Salazar, it was found that over 1,600 people had been unjustly accused of witchcraft. Part of Salazar's report is worth quoting in his own words:

I have not found indications from which to infer that a single act of witchcraft has really occurred, whether as to going to *aquelarres* (i.e. witches' sabbaths), being present at them, inflicting injuries, or

other of the asserted facts. . . . I also feel certain that under present conditions there is no need of fresh edicts, or the prolongation of those existing, but rather that in the diseased state of the public mind every agitation of the matter is harmful, and increases the evil. I deduce the importance of silence and reserve from the experience that there were neither witches nor bewitched until they were talked or written about.

Salazar's report and the still more careful policy of the Inquisition killed witch hunting in Spain. In the Valladolid records there are only five cases of witchcraft between 1622 and 1662. In those of Toledo there is not one between 1648 and 1694.

#### JAMES I OF ENGLAND

The amazing judiciousness and sense of justice of Salazar and of the Inquisition are the better appreciated if they are compared with the contemporary opinion of witches and of the measures to be taken against them—if we consider not merely the opinion of hysterical Lutheran preachers, and of professional witch-hunters, anxious to promote their repulsive trade, but those also of men who were considered wise and moderate. Such a man was James I of England.

We are told by historians that James was a man whose ideas on peace and religious toleration were well ahead of his time. An authority on the history of witchcraft has spent many pages showing how favorably the ideas of James on this very subject compared with the ideas of those around him. And yet compared with the much criticized Inquisition James was indeed cruel, puerile and credulous. For we find this king, reputedly so learned and discerning, blasphemously maintaining that the cruel and senseless water trial was a divinely appointed means for the discernment of witches. His words may be cited in full:

It appears that God hath appointed for a supernatural sign of the monstrous impiety of witches that the water shall refuse to receive them into her bosom that have shaken off them the sacred water of Baptism, and wilfully refused the benefit thereof.

#### OTHER SUPERSTITIOUS MEN

Other educated and intelligent men of the time were as callous and as superstitious as James himself. For example there was Michael Dalton, Master of Chancery, who in 1618 published a book of instructions for Justices of the Peace, entitled *The Countrey Justice* which was much used throughout the seventeenth century. The signs which he solemnly puts down for the recognition of witches are more like the superstitions of the primaeval forest than the serious opinions of a Stuart lawyer. Witches may be known, he remarks, by the fact that they have a familiar who appears to them, and that they have some mark on their body, where their familiar sucks them. A dead body bleeds if they touch it. Persons they have injured may see them in their fits or mention them by name. Yet the book containing this extraordinary catalogue was republished in 1619, 1630, 1635, 1666, 1682, 1690 and 1742.

Moreover James I and Michael Dalton were not isolated cases. There was Jean Bodin, the famous French Protestant lawyer, political philosopher and economist, who, in spite of his many interests and great learning, had still sufficient superstition to publish in 1581 his *De Magorum Daemonomania*, demanding more rigorous persecution for witchcraft. Other famous names too might be mentioned. But in spite of all the panic, the Inquisition unswervingly maintained the way it had chosen. For many reasons we may regret the establishment of the Spanish Inquisition, but for this untrumpeted, solitary and yet indomitable championship of the defenceless, it deserves only admiration and gratitude.

## Revolution or Conspiracy?

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SOME time ago we spoke of the present war as a revolution, referring to the National Socialist attempt to destroy the Christian tradition of Europe and put in its place a tyranny founded upon a barbaric self-worship.

But there is another interpretation of the term revolution as applied by some to this war.

This latter use of the word refers to the growing determination on the part of large sections of society to be done with the major evils of capitalism as soon as the war is over. This kind of revolution is admirable provided that it is accompanied by two safeguards: first, that concentration upon post-war improvements does not interfere with our effort in waging the war against an enemy who, if victorious, would obliterate every vestige of justice and freedom from the countries he conquered; and, secondly, that the proposed changes are, in fact, improvements.

The anti-social characteristics of capitalism, though flagrant, are not many. They may be summed up under the following headings: usury, on which the power of the banking monopoly is founded; the creation of an economically unfree proletariat; the factory system, which denies to a large number of citizens their birthright of creative work done under human conditions; the suicidal methods of international trade; and the total abandonment of good husbandry—for farming under capitalism either erodes the soil or leaves it derelict.

Some, but rarely all, these major defects of capitalism have been receiving attention in the press and elsewhere since the War began. But it is not enough to point out defects and show a way in which they may be eliminated: it must be the *right* way, or else

the treatment may prove even more disastrous than the disease.

Now in dealing with capitalism it is fatally easy to be deceived by a quack cure; and the reason for this is that its injustices are all due to avarice unrestrained (indeed assisted) by the law, and it is therefore not unnatural to suppose that a solution will be found by confiscating the fortunes of the wealthy.

A man, we will suppose, has honestly or dishonestly succeeded in acquiring more money or goods than his neighbors. Under a capitalist regime this accumulation gives him the opportunity, if he so desires and is cunning enough, to mark out a path of riches for himself and of power over his fellow human beings. If he is careful the laws will assist him, and this assistance will increase in proportion as he becomes richer and more powerful; but his power will almost inevitably result in the economic enslavement and consequent pauperization of the large number of people he has used in his ascent to riches.

This gross injustice is present in every one of the categories of evils that we have just enumerated as inseparable from capitalism. Usurious interest multiplies fortunes at an incredible speed and at the expense of someone's ruin; a wage-earning proletariat and the mass-production factory system are an essential factor in the amassing of profit; "international trade" which, under capitalism, means the granting of crippling loans to poverty-stricken countries and the exaction of interest in the form of free goods from them, is equally devised for the building up of individual fortunes; and the ruin of the land arises from the same cause.

Thus, if instead of putting a premium on avarice, we were to penalize it, the capitalist system would cease to exist. That, together with the provision of a healthy substitute for it, is all that is necessary. Not a light task, it is true, but a perfectly possible one, given

a resolute Government that would be held responsible in a personal sense for any backsliding and corruption. The general lines of legislation necessary for this have already been set down by various social reformers, and there would be no insuperable difficulty in putting it into effect.

But unfortunately the leaders of that section of the population that is most in need of this reform, do not go down to the root of the matter, but, being unable to imagine life freed from the capitalistic poison, seek to transfer from private individuals and firms to government officials all the evils that the system contains, or else to substitute one class for another as the arbiter of men's lives. Few, indeed, of these men have ever tackled the underlying rottenness of capitalism, i.e., usury, wage slavery, the factory system and misuse of the land. They are content to allow them to continue under other masters. The revolution that they wish to see come out of this war is thus not so much a revolution as a conspiracy against present day controllers. They are actuated more by a desire for revenge against people whom they feel to be responsible for their misfortunes, than by a determination to make an end of a vicious system and set men free.

This may be to some extent excusable, but it does nothing to help us out of the tyranny of capitalism—indeed, it would increase the rigor of that tyranny by making it universal and insisting that, instead of a few favored people owning productive property, no one should do so.

Prominent among those who are hatching this conspiracy are the officials of the great Trade Unions. In spite of the heroic first-aid work that these bodies did throughout the nineteenth century, it is they at the present time, more than any other single factor, who are keeping the battered car of capitalism on the road. Without their influential support it would have broken

down before now. They argue, no doubt, that their control over men's lives will be more beneficent than that of the directors of joint stock companies; but that is no cure for the evils on which capitalism depends and which have brought misery to so many people.

A revolution worthy of the name would fasten upon those evils and by hook or by crook eliminate them. Anything short of this is merely a factional conspiracy against those now in power: it would benefit only the conspirators and leave the people as badly off as ever. All the injustices of capitalism would grow apace under the name of State Socialism.

## Vargas of Brazil

*Reprinted from ZEALANDIA*

**A**T THE Rio Pan-American conference the attitude of Brazil was of the greatest importance in crystallizing the South American Republics' stand against the Axis. Brazil leads the others and under President Vargas revolutionary changes are being effected which when followed by sister Latin States may make of South America the richest and most populous continent.

Brazil has had its difficulties, most of them, as with all Latin Countries, having their origin in over-interested financiers seeking concessions and cheap labor. In the train of the exploiting financiers came the agitators and periods of trouble.

The English-speaking press throughout the world did not give a very sympathetic hearing to Vargas. He was called a "Dictator," "Fascist," etc., but fortunately, despite the epithet-slinging of the Left press agencies, Vargas has remained Brazil's leader, lining his country on the Allied side, placing the raw wealth at the disposal of the United States, and all the time perservering with a program of social reform that will make for greater stability in South America.

In the present crisis, the most important fact about the Administration of President Getulio Vargas in Brazil is that the Chief Executive has shown himself an implacable foe both of Communism and Nazism. Best of all, in two out-and-out duels with counterparts of Sovietism and Fascism he has emerged victorious, with the almost unanimous backing of public opinion.

The followers of Karl Marx made their bid for power in the early 'thirties, under the impact of the world depression. Skilled agitators from Russia and the United States did their best to seize the Government. They failed because Vargas was on the alert; nor did he use kid gloves in putting down the subversive movement. Left Wing agitators were arrested, exiled, imprisoned. Propaganda centres were ruthlessly suppressed. Simultaneously, beneficial social legislation was enacted. The rights of the workers were vindicated by the Federal Government. Every effort was made to provide an annual family wage in factories and on the farms.

Although the ideal was not always attained, the determined attitude of the Government to rectify old wrongs won the support of the laboring population. Today, the Third International in Brazil is merely a shadow of its former self; it constitutes no real threat to the stability of the nation. Incidentally, it should be observed that Brazil never gave one minute's diplomatic recognition to the Union of Socialist and Soviet Republics.

#### FASCIST MOVE SUPPRESSED

The Fascist *Putsch* came in comparatively recent years. In 1937, Plinio Salgado, leader of the Green Shirts (Integralists), boasted that he had 100,000 young Brazilians in his organization. He talked wildly about "assuming authority." His followers drilled in public, used the Nazi salute, and engaged in mass demonstrations on the familiar totalitarian model.



President Vargas, unexcited and unimpressed, simply waited until the movement had stultified itself by the adoption of foreign technique and then ordered the Army to dissolve the Green Shirts. Overnight, the threat to national unity disappeared. Senhor Salgado had to leave Brazil.

Now there is so little danger from the extreme Right that Plinio Salgado has been allowed to return to Brazil and live quietly in the provinces on the promise that he will refrain from political activity. As a result, one may report that, if any nation in Ibero-America has succeeded in skirting both the Scylla of Communism and the Charybdis of Fascism, that nation is Brazil.

Social reform is the great answer of Brazil to extremists and internationalists whether of the Left or Right. Here the Church has led the way and its leadership has been solidly approved by the Government.

#### CHURCH'S SOCIAL WORK

The prominent part which the Church is playing in the work of social improvement may be judged from the fact that the Bishop of Santos, His Excellency the Most Reverend Paulo de Torso Campos, has founded a novel social service organization which promises to be widely adopted in South America. The Bishop has organized a group of young women who volunteer to seek out the homes in rural districts and, after winning the confidence of the families, to persuade them to let their daughters accompany the visitors upon their return to Santos, the great coffee port.

Here the Bishop has established a house where the girls spend six weeks, learning to sleep in hygienic beds, to cook sound meals, and to acquire the best techniques in household care. The care of babies and young children is likewise emphasized. These maidens, upon their return to their home communities, become

the apostles of their respective neighborhoods. The plan offers interesting possibilities for the rest of Brazil.

Indeed, Father Leopoldo Brentano, under the direction of His Eminence Sebastian Cardinal Leme, of Rio de Janeiro, is trying to establish social centres in every diocese of the Republic. He is a good organizer and aims to link up health and sanitation teaching with instruction in Christian doctrine. It is his conviction that a national parochial school system, utilizing the services of religious men and women, would diminish the contrast between the majestic coastal cities with their opera houses, theatres, libraries and universities, and the neglected hinterland, where disease, poverty and vice are a hideous trinity of evil.

Father Brentano, a worker of extraordinary zeal and energy, is not only Director of the "Workers' Circles" in the Archdiocese of Rio de Janeiro, but also keeps in touch with more than one hundred other centres of this character throughout Brazil. There are flourishing centres of workingmen's organizations with a religious motivation in all the important States, including San Paulo, Rio Grande do Sul, Santa Catharina, Parana, Minas Geraes and Bahia.

#### RAISING STANDARDS OF WORKERS

In each manufacturing or commercial centre it has been the objective to secure Catholic intellectuals and Christian laborers to pool their resources in the efforts to provide satisfactory social legislation. One of the most articulate and intelligent laymen to cooperate in this movement has been Dr. Alceu Amorosa Lima, editor of the review, *A Ordem*.

Protesting vigorously against what he calls the "dehumanization of knowledge," Senhor Amorosa Lima insists upon an integration of university studies with the actual social and economic problems of the

country. "Work and study" is his motto. Emphasizing the organic function of employer-worker syndicates, this Christian thinker demands that the universities of Brazil cease to be "ivory towers for philosophers and theoreticians" and begin to produce leaders who will raise the standard of living on the sugar and coffee plantations, in the metal mines and textile mills.

One of the strongest bulwarks against totalitarianism is an equitable distribution of wealth and income. One of the leaders in this work is the wife of the President, Mme. Darcy Vargas. She is the soul of every rehabilitation movement in the Federal District. The apple of her eye at the moment is "Girls Town," an institution similar to the enterprise of Bishop de Torso Campos at Santos. For the boys, Mme. Vargas organized a Newsboys' Home in Rio de Janeiro, housing two hundred youngsters. To provide medical care she opened a sanatorium for working children in one of the attractive suburbs of the capital. She likewise sponsors a model fishing village not far from Rio, where orphan boys have a chance to learn useful trades.

Under her leadership, Popular Restaurants, on the pattern of the famous eating places for workers in Lima and Montevideo, have been constructed in Rio de Janeiro, while a small homes project for laboring people has just been completed, wiping out some of the shack hill settlements around the city. In the development of each one of these projects the President's wife insists upon the sanctity of the home and the need for "moral education." Her example is bearing fruit.

Brazil enters now upon a period of prosperity, and having initiated successful programs of social justice, it is confidently expected that the Amazon Basin Republic will become a centre of a new civilization and a great stabilizing influence in the world.

# The Four Freedoms

*Reprinted from The TABLET, London.*

**T**HERE are political regimes which are of their nature expansive and minatory. There are others which are of their nature inapt for war. It has long been a reproach against Britain from strong nationalists, particularly French nationalists like Charles Maurras, that the British political system is a way of dividing countries into parties, of destroying the possibility of continuous strong national policies.

The collapse of 1940 is adduced as a demonstration, since the preceding years had generated so much conflict, economic and political, that the deciding factors in the fatal decision in June were internal considerations, rancours and revenges. It is not in the least true that the English ever exported their system as a treacherous gift, designed to keep the Continent open for the reign of finance and international trade. But the fact that the charge is often made does show that the parliamentary system is felt to be a source of national weakness. We have just witnessed, over three years, the way the American system of the division of powers and responsibility of both the executive and the legislature to the electorate imposes an immense delay in the formulation of essential national policy. We want to see in Europe political regimes strong enough to fulfil the essential tasks of government, but not strong enough to be able to embark on military adventures in the Axis spirit. Even nations of secondary strength, like the Italian, can be committed to such an adventure when power is too centralized.

The principle of the division of power is essential to the Europe of tomorrow. But the division can be achieved in many ways. It has been shown in the last twenty years that it is often a mistake to build the state round the central institution of an electoral

chamber composed of Parties which are permanent, and not accidental minorities. A permanent minority, racial or religious, which can never hope to come into power, lives an entirely different political life from that of "outs" who may next year be "ins," and whose experience in office tempers all their subsequent opposition. The aims and tactics of permanent minorities in an assembly are quite unlike those assumed in the English political tradition. There was never any prospect of the Sudeten Germans in Czechoslovakia, whether activists or not, winning a majority of votes; or of the Croats converting the Serb majority in Yugoslavia. And in every country in Central Europe the years following 1918 saw the total or partial abandonment of representative government as we knew it before the war.

When these changes had been made, as they were made in almost every country—in Italy, in Portugal, in Poland, in Yugoslavia and Rumania and Greece; in Germany and in Spain—the new authoritarian regimes were accepted because they were an answer to a widely-felt necessity. But they inherited too much; they inherited a notion of political sovereignty whose full dangers had not been realized in the actual setting of government in and through elected chambers. By 1939 France was the only major country on the Continent still ruling through a chamber, and in France today there are few advocates of a return to that system by which a succession of interchangeable ephemeral rulers of minor qualities wielded all the power gathered up in the state through the centuries of royal and republican absolutism.

Europe's greatest need is strong, responsible and moral, non-political institutions. The epoch now ending has plenty of experience of non-political institutions which were immensely strong, in the financial and industrial corporations whose activities made little account of any frontiers. But they were too often

pernicious influences, being without responsibility, avoiding the wholesome light of publicity, and influencing politics for their own profit and power.

We are sorry that the Christmas Eve allocution of Pope Pius XII received such very scanty notice in the English secular press, because that summary treatment really came about from the general failure to appreciate the great role which the Church has to play in Europe. Views of the Church, as a self-contained private society, fitted in very well with the doctrine of the absolute sovereignty of the state. There seemed little place or need for anything else, to the thinkers of the last century, particularly in England. Victorian Englishmen rejoiced to see the growth of unity and force in Germany and Italy, from a generous but simple faith that power in such hands must be well used. Today it is very plain that the process of state absolutism went much too far in both countries, and that it would have been very well, both for Italy and for the world, if the influence of the Church over the people had not been so sedulously diminished and depressed during the half-century of the anti-clerical parliamentarism.

The story of the Germans is the same, over a longer period. German history since Luther is the story of the destruction of the old medieval idea of a balance between two authorities, spiritual and temporal, and its supersession by a military notion of absolute obedience to the temporal ruler in all matters. Institutions which grow over centuries take time to destroy, and only in our day was the full harvest reaped with the promulgation by the state of its own theology, in opposition to the Church. But Hitler, in the fulness of time, has taken Luther at his word and put the dictum *Cujus regio, illius religio* to a literal application beyond Luther's horizon, for Luther did not envisage that the religion might not be any kind of Christianity at all.

Today State absolutism is discredited because it is plainly seen to be in no sense the adequate or appropriate machinery for securing the "four freedoms" of President Roosevelt. It may or may not grant them, but it cannot guarantee them against itself; and the more all-ranging its authority, the more will the lives of ordinary people be at the mercy of politics and political guests.

Nothing is more depressing for those who really want their Indian fellow-subjects to enjoy the four freedoms than to notice the way Congress leaders like Mr. Nehru have as the background of their action a completely absolutist view of the rights of politicians with majorities, calling themselves the sovereign will of the people. The absolute sovereign State is also discredited because, while States are of all sizes and circumstances, effective modern defense is out of the reach of most of them. There have to be combinations. The Indians should recognize in the appointment of General Wavell to the supreme command of all the Far Eastern Forces an object-lesson in what is today possible in the way of far-reaching unity, and they should reflect that their chief ground for expecting to escape invasion is that they are not a divided sub-Continent of countries like Thailand, but are intimately associated with one of the world's greatest Powers. For freedom from fear these are considerable advantages. The British imperial system provides a protection for its members of just the kind which Europe needs to devise. If we have not solved the question of representation in the making of policy, if one part of our scattered system may seem to be arbitrarily sacrificed for the security of another part, the basic and essential truth remains that all parts have a security they could not otherwise know.

The Pope's allocution envisaged with some definiteness that the European countries will need to enter federations or groups for defense. The success of these

groupings will depend upon what peoples feel they have in common. What wrecked the Geneva system was that it was built upon the sacred egoisms of the Powers, in a time still content to take the sovereign state as the sole relevant unit. By contrast, the Holy Roman Empire, in a rougher and materially poorer time, was a triumphant political achievement, enduring for centuries, being disrupted only when national feelings became inordinately strong. That measure of unity was only possible because the Europeans of the Middle Ages did not think of themselves first and foremost, and all the time, as members of this nation or that. They thought of themselves as Catholics, as members of Christendom, the society of Christian men bound to each other by a great bond. That unity is almost, but not entirely lost today, but all that remains of it should be fostered and cherished as the chief secret of Europe.

## **Consecration of a Coptic Bishop**

IBN HANNA

*Reprinted from PAX*

**T**HE following notes on the ceremonies observed at the consecration of a bishop among the Copts may be interesting.

The consecrating prelate sings the liturgy, and after the chanting of the third of the New Testament lessons (from the Acts) he seats himself at his throne with the assisting bishops around him. The archdeacon hands the brief of election to the consecrator, who reads it to

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<sup>1</sup> As a matter of fact the Catholic Coptic Bishops are selected and appointed directly by the Holy See, and in this differ from other Catholic bishops of Eastern rites. The hierarchy consists of the Patriarch of Alexandria, and the Bishops of Thebes and Hermopolis.



himself and then asks the assistants, "Have you the elect here present?" and who reply, "Yes, lord." The brief is then given to a deacon who reads it aloud. The archdeacon proclaims: "The city which loves Christ and obeys His law could not bear to remain orphaned: she has taken counsel to elect for herself a father.<sup>1</sup> God, having heard the fervent prayers of the city, has made known to her His loving servant N., and he is now here present with the clergy in order to be consecrated bishop and shepherd . . ."

The consecrator, followed by the other Bishops, goes to the altar, and offers incense and prays aloud, while the Bishop-elect kneels facing the altar. The archdeacon chants: "Let us say with fervor, *Kyrie eleison!*" People: "*Kyrie eleison!*" The archdeacon says a prayer aloud and the people reply with *Kyrie eleison* many times repeated. The consecrator then prays, and while the Bishops touch the elect on the shoulders and arms, the archdeacon says in a loud voice to the people: "That grace which gives salvation to the weak is poured out upon N., that he may be Bishop of the city of M., in place of X., now dead and of happy memory. Pray, then, to God to give His grace, saying *Kyrie eleison.*" (He turns to the altar.) "Do Thou, O Lord, make him worthy of his vocation . . ."

While the deacon is reciting a long prayer, the consecrator lays his hands on the head of the elect, the other Bishops again touching him on the shoulders and arms, and the consecrator says: "O Thou, who hast ordained priests to guide Thy people, who has not left Thy temple without ministers, who art pleased to be glorified in Thy saints, pour out the strength of Thy powerful Spirit which Thou didst send in Thy name upon Thy holy apostles: grant the same grace to Thy servant N., the shepherd whom Thou hast named to keep Thy flock. Grant him through Thy Son the Holy Spirit, by whom he has the power to forgive

sins, according to the word of Thy same Son Jesus Christ Our Lord, that he may be able to ordain clerics and priests; that he may release from all ecclesiastical censures; that he may consecrate new churches and altars; that he may be acceptable in Thine eyes for the lowliness of his heart; and that he may offer to Thee, without reproach or stain, the holy Sacrifice of the New Law. Amen."

He turns to the east and, standing before the altar, recites certain litanies. Afterwards he makes the Sign of the Cross with his thumb on the forehead of the new Bishop, saying: "We name N. Bishop for the city of X.," and invests the newly consecrated with the episcopal insignia. These are the mitre, of the Roman form (dissident Copts wear the Byzantine crown), crozier (either of the Roman or of the Eastern shape of two intertwined serpents), pectoral cross, ring, handcross (used in giving blessings), and *omophorion*, a vestment like a large *pallium*. Again he signs him on the forehead thrice, saying each time a prayer, to each of which the people answer: "Yes, he is worthy."

The new Bishop now rises from his knees and, taking the Gospel-book in his arms, chants the Gospel of the liturgy at the north side of the altar, the consecrator breathing three times on his face as he does so. The liturgy is continued, the new Bishop con-celebrating with the others, and the ceremony is finished by the following exhortation addressed by the consecrator to the consecrated: "Venerable and well-beloved brother, the episcopal dignity is a dignity of sublime eminence: it involves the guidance of God's flock, of the people redeemed at the price of His holy and precious Blood, and the maintenance of the headship of the priestly hierarchy. God has now entrusted to you this Church and the souls of His people. You must needs then realize the extent of this grace, thank Him who has accorded it to you, and fulfil the duties of your new state.

"Be humble, unruffled, pleasant, merciful, peaceable and charitable. Do not give yourself to anger, shun strong drink, and beware of riches. Be generous to the orphaned, to the widowed and to strangers. Rebuke those who sin and teach them gently: receive the penitent and do not leave to perish those who have fallen.

"So will you obtain blessing . . . The God of all glory will grant to you success in your undertakings, happiness, and the salvation of your soul. May He also give salvation to me in my last hour, through the intercession of the all-holy Virgin and of all the Saints. Amen."

Just as the Pope as Patriarch of the West has the right to consecrate all bishops of the Western Church, a right which for obvious reasons he generally delegates to another, so the various Eastern patriarchs have the right to consecrate all the Bishops of their respective flocks. But the Catholic patriarchal See of Alexandria, which was only revived by Pope Leo XIII in 1895, has been vacant since 1912, and the present two Coptic Bishops, Monsignor Khouzam and Monsignor Bistavros, were consecrated by a Latin prelate for lack of any bishops of their rite. But the grace and power of the Holy Ghost are the same whether conferred with those ceremonies and prayers familiar to us in the Roman Pontifical or with those strange and striking ones of Egypt of which I have given some particulars above. All liturgical rites approved by the Church are of equal value and efficacy for salvation, without reference to language or formulas or gestures or dress, always provided they are used by those who have canonical right and power to do so. "The Church," said Pope Benedict XV, "is not Latin or Greek or Slavonic; it is Catholic; . . . 'there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all.' " (Colossians iii, 11).

## War Work of the Missions

**WORKING** only fifty miles from the battle-front in the Hunan province of China, a band of Catholic priests and nuns have for four years risked the danger of capture by the Japanese to help Chinese civilians and soldiers.

In these four years the missionaries have housed and fed more than 40,000 refugees from the province of Anhweik now in Japanese hands.

Their aim has been to settle the civilians in self-supporting jobs. Thousands of women, therefore, have been set to work making soldiers' uniforms and the men have been established in small cooperative businesses. Three times the nearby town of Changsa has been successfully defended against Japanese assaults.

All the missionaries are American Passionists.

As well as maintaining twelve refugee camps, they conduct two hospitals, ten dispensaries, three orphanages and a number of schools. Several of the dispensaries treat 500 cases daily. Among the hospital cases are victims of the numerous air raids that take place in the locality.

Constant Japanese air raids hamper the work of the missionaries. Recently, one hospital was destroyed, together with a large stock of medicines. It has been estimated that damage to American Catholic mission property in the west of Hunan Province amounts to nearly \$95,000.

That the missionaries' spirit of self-less devotion at such a time is rewarded by the respect of the Chinese is made clear by the following letter from Madame Chiang Kai-shek:

"Large numbers of Catholic Missionaries, at the risk of their own lives, have protected refugees and preserved the honor of hordes of terrified and helpless women who ran into their compounds when the Japanese military approached. Others devoted them-

selves to the rescue and care of innocent children caught in the whirlwind of war. Still others with undaunted courage continued educational work amongst the stricken and destitute. All these Missionaries have throughout kept their banners flying, and their spirits vibrant in the midst of the charred ruins of their Missions. In all that they are doing they have shown the quality of mercy which blesseth him that gives and him that takes. In deed and in spirit, their all-embracing charity is like manna dropped in the way of starved people. Their lives of self-denial and inner discipline have proved to be a source of inspiring courage to all those who serve and with whom they suffer. In following the footsteps of the Master they dare to do and die."

## Some Things New and Old

### RUSSIA AND OUR LADY

*Are the Russians antagonistic to the veneration of the Blessed Virgin?*

If by Russians you mean atheistic Communists, naturally they have no veneration for the Mother of God, since they go out of their way to deny God entirely.

But if by Russians you mean the old Russian Orthodox Church, then there was never any body of Christians in the world who had a more passionate devotion to Mary than these separated brethren who, in the words of Pope Pius XI, were cut off from communion with the centre of Christendom "by an unfortunate mistake."

The capital city of Moscow alone used to celebrate fifty feasts of Our Lady, some of which were commemorated throughout the whole of Russia. And many

of the festivals of the Blessed Virgin celebrated by the dissident Russians coincided with the festivals of the Roman Church, such as the festival of Our Lady of Good Counsel and Our Lady of Perpetual Succour.

In one of the very few places of worship that the Bolsheviks left undisturbed in Moscow was the Gate of the Resurrection, in which is preserved the sacred ikon of Our Lady of Iwerskaja, which is said to have appeared miraculously at the celebrated monastic Island of Mount Athos in the twelfth century. The translation of this sacred ikon to Moscow used to be observed throughout the whole of Russia on March 31.

In Russia there were, perhaps still are, many famous sacred ikons of the Blessed Virgin. That of Our Lady Consolatrix of all the Afflicted, used to be venerated in the Church of the Transfiguration in Moscow until the the year 1711, when it was removed to a splendid shrine in Saint Petersburg, later called Petrograd and then Leningrad. Probably no city in all the world was richer in sacred ikons of the Blessed Virgin than Moscow, and it is doubtful if even atheistic Communistic propaganda has entirely destroyed in the heart of the Russian people their centuries old devotion to Mary.

#### PEACE PRAYER OF BENEDICT XV

*Did Pope Benedict XV issue a prayer for peace during the last war?*

On January 10, 1915, Cardinal Gasparri, who was then Cardinal Secretary of State, signed a Decree whereby the Holy Father ordered special prayers to be recited throughout the world for peace between the warring nations. The text of the Decree was published together with the special prayer in the *Acta Apostolicae Sedis* for January 15, 1915, in these languages: Italian, French, English, German, Spanish, Portuguese, Russian, Polish. Here is the Prayer of Pope Benedict XV:

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine Charity, so that discord might end and love alone might reign among men. During Thy life on earth Thy Heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy Divine Heart be moved with pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness, do Thou heal the discords that tear the nations asunder; Thou Who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter, *Save us, Lord, we perish*, Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquility.

And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection and our safeguard. Amen.

#### CORPUS CHRISTI

*When was the Feast of Corpus Christi instituted?*

Corpus Christi, or the institution of the Blessed Sacrament, was first ordained by Our Lord on Maundy Thursday. But it was not until September 8, 1264 that Pope Urban IV in the Bull *Transiturus* established the Thursday after Trinity Sunday as the solemn commemoration of the Holy Eucharist for the Church

Universal. Shortly after the Bull was published the Pope died, and it was not until the Pontificate of John XXII that the Decree was revived.

But Pope Urban IV, when he decreed the Feast of Corpus Christi, called upon two of the great medieval scholars to compose an Office for the Feast—Saint Thomas Aquinas, of the Dominicans, and Saint Bonaventura, of the Franciscans.

The Office composed by Saint Thomas Aquinas is that now in use, one of the most beautiful of all the liturgical offices of the Church. It is said that the two Saints were present when the newly composed Office for Corpus Christi was read to the Pope for his approval. And Bonaventura, when he heard the beautiful Office which Aquinas read aloud to the Pope, was so delighted with its poetic elegance and doctrinal profundity that he tore up the Office which he himself had composed.

Whether this is fact or just legend no one can say with certainty. But that the Office composed by Aquinas is both scholarly and poetically beautiful has never been questioned by anyone with a sense of liturgical magnificence.

Before long the Feast of Corpus Christi became one of the most popular festivals in all Europe. Cambridge founded a college in honor of Corpus Christi in 1352 and Oxford in 1516. The Feast is observed not only by the Latins but also by the Oriental Catholics in communion with the Apostolic See.